

تَعَلِّمُ الصَّلَاةَ

Ta'limu-ṣ-Ṣalāh
Learning the Ṣalāh

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

★ The 28 Arabic Letters, Their Names & Various Forms ★

FINAL	MEDIAL	INITIAL	ALONE	NAME
ض	ضـ	ضـ	ضـ	DAWD
ط	طـ	طـ	طـ	TĀW
ظ	ظـ	ظـ	ظـ	DhĀW
ع	عـ	عـ	عـ	'AYN
غ	غـ	غـ	غـ	GhĀYN
ف	فـ	فـ	فـ	FĀ'
ق	قـ	قـ	قـ	QĀF
ك	كـ	كـ	كـ	KĀF
ل	لـ	لـ	لـ	LĀM
م	مـ	مـ	مـ	MĪM
ن	نـ	نـ	نـ	NŪN
هـ	هـ	هـ	هـ	HĀ'
و	none	none	و	WØW
يـ	يـ	يـ	يـ	YĀ'

FINAL	MEDIAL	INITIAL	ALONE	NAME
ا	none	none	ا	ĀLIF
ب	بـ	بـ	بـ	BĀ'
ت	تـ	تـ	تـ	TĀ'
ث	ثـ	ثـ	ثـ	ThĀ'
ج	جـ	جـ	جـ	JĪM
ح	حـ	حـ	حـ	HĀ'
خ	خـ	خـ	خـ	KhĀ'
د	none	none	د	DĀL
ذ	none	none	ذ	DhĀL
ر	none	none	ر	RĀ'
ز	none	none	ز	ZĀY
س	سـ	سـ	سـ	SĪN
ش	شـ	شـ	شـ	ShĪN
ص	صـ	صـ	صـ	ṢAWD

★ A Brief Note on the Transliteration of Arabic. ★

We have employed the standard MESA system modified as in Hart's Rules so that any Arabic letter ending in an 'h' sound (ṭh, dh, kh, sh, ḍh, gh) has been clearly distinguished as 'h' to avoid confusion between it and a follow-on 'h'. In the case of *al-ḥurūfu-sh-shamsiyyah* the 'l' in the article 'al' is absorbed as in 'ash-shams'. Assimilation (*idghām*) is indicated by a 'n̄' as in *mañy-yashā* and echoing (*qalqalah*) by using the unaccented mute 'ā' as in 'Ibārāhīm'. Transliteration is, at best, only an approximate aid to correct Arabic pronunciation. In the absence of a teacher, careful listening to tapes of the Qur'ān should further assist the learner.

★ The Arabic Alphabet & Approximate English Phonics ★

Dh = ذ as in <u>thus</u>	D = د as in <u>day</u>	Kh = خ as in <u>loch</u>	H = ح none	J = ج as in <u>jet</u>	Th = ث as in <u>thin</u>	T = ت as in <u>tale</u>	B = ب as in <u>hard</u>	Ā = ا as in <u>an</u>
' = ع none	Dh = ظ none	T = ط as in <u>tall</u>	Ḍ = ض as in <u>daub</u>	Ṣ = ص as in <u>saw</u>	Sh = ش as in <u>ship</u>	S = س as in <u>sun</u>	Z = ز as in <u>zero</u>	R = ر as in <u>ra</u>
W = و as in <u>way</u>	H = ه as in <u>hay</u>	N = ن as in <u>now</u>	M = م as in <u>map</u>	L = ل as in <u>lit</u>	K = ك as in <u>kin</u>	Q = ق as in <u>caw</u>	F = ف as in <u>far</u>	Gh = غ none

I = اِ	U = اُ	A = اَ
Short Vowels		

Y = ي
as in <u>yes</u>

Ī = اِي	Ū = اُو	Ā = اَ
Long Vowels		

YA = يَا	AY = اَي	AW = اَو	ee = اِي	oo = اُو	aah = اَ	UWW = اَوُو	final form Ū and Ī	IYY = اِيِي
Diphthongs			Phonic Vowel Equivalents			Doubled Vowels		

AL-QAMAR = الْقَمَرُ
al-ḥurūfu-l-qamariyyah
a, b, j, h, kh, 'gh, f, q, k, m, h, w, y

ة or ة
Tā' Marbūṭah = at,
ah in pausal form

ASH-SHAMS = الشَّمْسُ
al-ḥurūfu-sh-shamsiyyah
t, th, d, dh, r, z, s, sh, ḡ, ḍ, ṭ, ḍh, l, n

★ The Vowel Signs, Their Names & Affect On Reading ★

AFFECT	SOUND	FORM	NAME	AFFECT	SOUND	FORM	NAME
2 counts	BĀ	بَا	Ālif	1 count	BA	بَ	Fathah
2 counts	BĀ	بِ	Dagger Ālif	1 count	BI	بِ	Kasrah
2 counts	BĀ	بِي	Reduced Ālif	1 count	BU	بُ	Ḍamma
don't read	NABA	نَبَا	Silent Ālif	No vowel sound	B	بْ	Sukūn
don't read	YARŌW	يَرَوَا	Guardian Ālif	Doubles letter sound	BBA, BBI BBU	بَبَبْ	Tashdīd
2,4, or 6 counts according to rules of tajwid	BĀĀ	بَا	Maddah	Adds 'an', 'un' or 'in' to end of any word	BAN, BIN BUN	بَبَبْ	Tanwīn
See right	Glottal Stop	أ إ ؤ	Hamzah	A consonant & the '29th' letter Ignore seat and read sign.	Glottal stop	أ إ ؤ	Hamzah
Joins the sound of two words	none	آ	Waṣlah		Glottal Stop	ؤ ئ	Hamzah

Ritual Prayer - aṣ-Ṣalāh - اَلصَّلَاةُ

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا

Wa-'mur 'ahlaka biṣ-ṣalāti wa-ṣṭabir 'alayhā

★★

And enjoin upon your family the ṣalāh
and be regular in it

(al-Qur'ān 20:132)

The Prophet Muḥammad, upon whom be abundant blessings and peace, once asked his Companions, "If someone took a bath five times a day in the river flowing by his house, would there remain any dirt on his body?" They replied, "No dirt would remain on him, O Messenger of Allāh." Rasullullah, peace and blessings be upon him, then said, "Such is the example of one who offers ṣalāh five times a day. Allāh removes the dirt of his faults from him."

Every Muslim sincere in his or her faith accepts the five daily ṣalawāt as the order of Allāh, the practice of the Prophet, peace and blessings be upon him, and an integral part of life. The Ṣalāh is a necessary, vital and functioning reality. It offers the possibility of separation from attachment, the realization of Truth, forgiveness, peace, protection and security. It provides a normal rhythm to daily life, attuned to the natural rhythms of all life on earth as well as to the movements of the planet itself, the sun, moon and stars. It can be performed in any clean place, with other people or alone, privately or in public. Its blessings grow and multiply with time until the grateful worshiper wonders how he or she ever lived without them. The ṣalāh is an obligation on all sane, adult (past the age of puberty) Muslims. Men and women perform the ṣalāh in the same way.

Each ṣalāh of the day has a name and a span of time. It is best made at the beginning of its time but can be made any time during it. The ṣalāh, if missed, can be made up, but the blessing of its time is past. The ṣalāh of each time has its number of cycles, *raka'āt*. The Qur'ān in the ṣalāh is read out loud when the sun has set, and silently when the sun is up.

There are many fine details, inner and outer, to the performance of the ṣalāh. With observation, study, and reading, these details will become known. One may also find slight differences in the way Muslims make

the ṣalāh. Someone may be seen raising the hands before saying "Allāhu Akbar", or keeping the arms down instead of held at the waist, or making longer supplication before or after. These changes in detail are due to differences in *madhhab*, or school of jurisprudence, and are all based on the practice of the Prophet, peace and blessings be upon him, the *sunnah*. They are all correct. At different times he was observed to make slight variations in the ṣalāh. The form described here is based upon the teaching of Imām Shafi'i, may Allah be pleased with him.

All Muslims everywhere in the world make the ṣalāh in Arabic, the language of the Qur'ān, the language through which Allāh made His final message to humankind. Many people feel that the Qur'ān is untranslatable, due to the richness and subtlety of the vocabulary and the depth of the layers of meaning in each word. For this reason Muslims make the study of both Arabic and the Qur'ān a lifelong practice. New Muslims from every language group have been learning at least enough Arabic for the ṣalāh for over 1400 years.

The best and truest way to learn Qur'ān is by sitting with a ṣaykh who knows it. We ask Allāh the Merciful to give each person that blessed opportunity. However, in the West, it is very difficult to find teachers to give the correct tajwīd (rhythm and pronunciation). Since there is great blessing in the resonance of the sounds and the meanings of the letters, it is vital to learn to pronounce correctly. This small book is an attempt to give the closest possible approximation of the sounds in English transliteration, and a basic translation of the meanings.

There are great rewards for the sound of each letter haltingly spoken by the learner. Allāh says that if a person takes one step toward Him, He will take ten steps towards that one. Since He is the One for whom your ṣalāh is intended, the first step is yours. If the effort is made, the Help will come.

Use of this book:

Please study the charts of transliteration, time and position and refer to them as you learn. If you have not yet begun to make ṣalāh, make a ghusl (see p.36) before beginning. Make wūdū' (p.6) before each ṣalāh if you need it. Hold the book in your hand as you perform the gestures of ṣalāh, and read from the transliteration. Keep practicing until you have memorized it. Then, as you are saying it, read the English meanings and connect them with the Arabic sounds, so that they make sense to you. You must understand what you are saying. After a week or so of practice, you can put the book away.

The Times of Ṣalāh

سَنُرِيهِمْ ءَايَاتِنَا فِي الْآفَاقِ وَ فِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ

☆☆☆

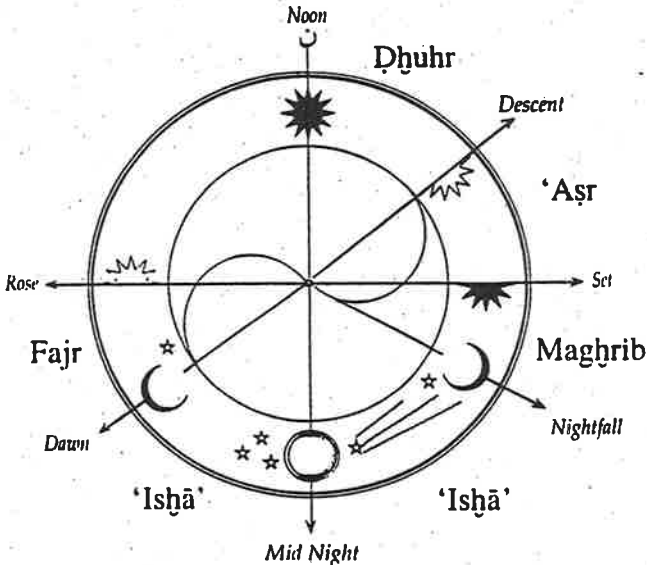
Sanurīhum 'āyātina fī-l-'afāqi wa fī 'anfusihiḥ ḥattā
yatabayyana lahum 'annahu-l-ḥaqq

☆☆

We shall show them Our Signs on the horizons
and within themselves

until it is clear to them that He is The Truth.

(al-Qur'ān 41:53)



The Times of Ṣalāh are fixed by the movement of the earth relative to the sun. The day begins just after sunset, with ṣalāt-al-Magḥrib. When it is fully dark, it is the time of ṣalāt-al-'Iṣhā'. At the first crack of dawn, before light, ṣalāt-al-Fajr begins, and lasts until sunup. Ṣalāt-aḍ-Ḍḥuḥr begins when the sun is just past its zenith, and continues until the shadows of things are twice their height. This is the time of ṣalāt-al-'Aṣr. Then the cycle begins again. One should refrain from making ṣalāt when the sun is rising, setting, or at high noon. The ṣalāh is best made at the beginning of its time; if this is not possible, it may be made at any time within its period.

Types and Numbers of Raka'āt (Cycles)

The **farḍ ṣalāh** is ordered by Allāh; one must do it.

The **sunnah ṣalāh** is the practice of the Prophet, upon whom be blessings and peace. He habitually made the extra sunnah raka'āt but not *always*, and not always in the same numbers. In different schools of fiqh there are different numbers recorded for some of the sunnan. The numbers in the following chart are taken from the fiqh of Imām Shafi'i. For more information, consult books on Islamic law and practice.

The **nafl ṣalāh** is some raka'āt which he often made and sometimes didn't. It is the term for any extra ṣalāh you may want to make after the farḍ ṣalāh or any time that ṣalāh is permitted.

Wajib ṣalāh is as close as you can get to farḍ without being so. In some schools the two raka'āt of sunnah before fajr, and the witr, are regarded as wajib.

	sunnah (before)	farḍ	sunnah (after)
ṣalātu-l-maghrib صَلَاةُ الْمَغْرِبِ	(2)	3	2
ṣalātu-l-'ishā' صَلَاةُ الْعِشَاءِ	0	4	2
ṣalātu-l-fajr صَلَاةُ الْفَجْرِ	2	2	0
ṣalātu-l-dhuhur صَلَاةُ الظُّهْرِ	2 (4)	4	2 (4)
ṣalātu-l-'asr صَلَاةُ الْعَصْرِ	(4)	4	0

ṣalātu-l-witr is wajib, and is one rak'ah following 2,4,6,8,10 or more pairs of two raka'āt. It is made after **ṣalātu-l-'ishā'**, any time before the crack of dawn. It is often made in the middle of the night.

The night ṣalāh, **tahajjud**, consists of any number of pairs of raka'āt made late in the night after the regular farḍ ṣalāh, and often after having slept for some time. It is a confirmed sunnah and has great value.

Jamā'ah ṣalāh is ṣalāh in congregation. It is led by an imām, the oldest or wisest man present, who recites either aloud or silently depending on the time of day or night, and all follow in rows behind him, women in rows behind the men. If there are only women present, one of them leads, from the center of the first row rather than in front.

Dress for Ṣalāh

The clothing for a man must cover him from at least the navel to the knees, front and back, and it is preferable if there is something over his shoulders and head. The clothing for a woman covers all of her except the face and hands and the feet below the ankles. Clothing for both must be loose, not exposing the contours of the body. It must not be transparent. Shoes are nearly always removed, as they may not be clean.

The Direction

The direction of ṣalāh is called the *qiblah*. The root of the word, *qa-ba-la*, has many meanings, including to receive hospitably, to assent, to repay, to meet, to be face-to-face with, to draw near, to receive in audience. All Muslims in the world turn from wherever they are toward the Ka'abah in Makkah, finding the shortest distance from them to it and facing in that direction. There are detailed charts of longitude and latitude to tell you this direction, or you can find it easily from a globe. Put one end of a string on the spot where you are, and the other on the Ka'abah. Move the string around until you find its shortest length. That is the direction. It may be east or west, north or south, over the pole or in a straight line out your door, depending on your position. Muslims make ṣalāh in a vast world circle which converges on the Ka'abah, where the ṣalāh is actually made in a circle rather than in straight lines.

The Place

Allah says He has made the whole earth a place of prayer for us. One can pray in any clean place (free of filth, or *najis*), indoors or out. It is all consecrated ground. A place built for ṣalāh is called a *masjid*, or place of prostration (*sujūd*). A *sajādah*, or rug for ṣalāh, assures one that the place is clean, but it is not required.

We are busy all day long, with minds full of words and ideas, eyes full of images and pictures, hearts trying to understand everything. The world calls us with its activity, desires, tastes and noise. Sometimes we feel too busy to stop to offer ṣalāh. This is concentratinon on life instead of on Life. When we stop what we're doing and make wuḍū', we wash off the world. When we stand for ṣalāh we give ourselves to Allāh, remembering Him in surrender. This is a greeting and a meeting. We are presenting ourselves, in whatever state we may be, to our Creator and Lord. The ṣalāt is quiet and sweet. It puts the life in perspective. It cleans us of wrongs and attachments and excess noise. A great sage once said that all the things in our life are just to fill up the time between one ṣalāt and the next.

The Ablution - al-Wūḍū' - الْوُضُوءُ

Wūḍū' is the washing of certain parts of the body with water, with intention to worship. It is an integral part of the ṣalāh and is the essential preparation for it. There is no ṣalāh without wūḍū'. It is an outer purification as well as an inner one, in which the parts of the body which generally have contact and interaction with the world are purified for the meeting with Allāh. One must have wūḍū' before making ṣalāh or reading the Qur'an. It is lost by using the toilet, breaking wind, lying down and sleeping, or becoming soiled by some kind of filth (blood, offal, feces, etc.), and must then be made again. It must be made with pure water, either poured from a container, coming from a tap, or found in a running stream or the sea. The water should be used conservatively and not wasted.

The essential wūḍū' of the practice of the Prophet Muḥammad, peace and blessings be upon him, is as follows. This form is taken from the fiqh (understanding) of Imām Shafi'ī, may Allah be pleased with him.

The first step of wūḍū' is to make the intention to make wūḍū' for ṣalāh. Make the intention out loud or in your heart. Then, before entering the bathroom, say:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

☆☆☆

a'audhu billāhi mina-sh-shayṭāni-r-rajīm

Bismillāhi-r-Raḥmān-ir-Raḥīm

☆☆

I take refuge in Allāh from the accursed Devil
In the Name of Allāh, Most Merciful,
Most Compassionate



1. Wash the hands three times up to the wrists.



2 Rinse out the mouth three times. If possible use a tooth stick or tooth brush to clean the teeth, or rub them with a finger.



3. Sniff water up the nose and blow out, three times.



4. Wash the face from the forehead to the chin and from ear to ear, one to three times.



5. Wash the arms to and including the elbows, three times, beginning with the right arm.



6. Rub the wet hands over the head, beginning at the front and sliding the paired hands back to the nape of the neck.



7. Clean the inside of the ears with the index fingers and the backs of the ears with the thumbs, (three times or less).



8. Wash the feet three times, up to and over the ankles, beginning with the right foot.

Slippers should be worn to keep the feet clean afterwards.

After finishing, one may say either one of the following:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

☆☆☆

‘Ashhādu ‘al-lā‘ ‘ilāha ‘illā-llāhu
waḥdahu lā sharīkalahu
wa ‘ashhādu ‘anna Muḥammadan
‘abāduhu wa-r-rasūluh.

☆☆

I bear witness that there is no diety but Allāh.
He is alone and has no partner; and I bear witness
that Muḥammad is His servant and Messenger.

or:

اَللّٰهُمَّ اجْعَلْنِي مِنَ التَّوَّابِيْنَ
وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِيْنَ

☆☆☆

Allāhumma-jā‘alnī mina-t-taw-wibīna
wa-jā‘alnī mina-l-mutaṭahhirīn.

☆☆

O Allāh, make me one of those who repent
and make me one of those who are pure.

One should perform the ablution in the understanding that it is an act of worship to Allah Most High, and in obedience to His command, hoping that Allah shall accept and reward it, and cleanse one of faults through it. One shall realize that the motive for making the purification is as a preparation for confiding to one's Lord, and approach it with humility and attention. Unless the wūdū' is broken, a fresh wūdū' need not be made for each ṣalāh, although it may be and is recommended. For other forms of purification, please refer to the appendix. The ṣalāh can be made at any time after the wūdū' within the span of its time (see p.3).

The Movements of the Body in Ṣalāh



قِيَامٌ

qīyām
standing



قَوْمَةٌ

qawmah
short standing



رُكُوعٌ

rukū'
bending



سَجْدَةٌ

sajdah
prostration



جَلْسَةٌ

jalsah
sitting

There are five postures to the ṣalāh. They follow a pattern from standing to bending to prostrating on the earth, and then sitting. They are repeated in combinations which will be shown in the following pages. In almost all cases, takbīr - saying Allāhu Akbar - marks the transition between postures. The Prophet, peace and blessings be upon him, used to stay in each position until his body relaxed into it. If you are praying alone, this relaxation will determine the pace of your ṣalāh.

Once the Prophet, peace and blessings be upon him, entered the masjid. A man came in, offered the ṣalāh, and greeted him. The Prophet, peace and blessings be upon him, returned his greeting and said to him, "Go back and pray again, for you have not prayed."

The man offered the prayer again, came back and greeted the Prophet, peace and blessings be upon him. He said to him, "Go back and pray again, for you have not prayed."

The man offered the prayer again, came back and greeted the Prophet, peace and blessings be upon him. He said to him, "Go back and pray again, for you have not prayed."

The man said, "By Him Who has sent you with the Truth! I do not know a better way of praying. Kindly teach me how to pray."

The Prophet, peace and blessings be upon him, said: "When you stand for the ṣalāh, say takbīr and then recite from the Qur'ān what you know, and then bow with calmness until you feel at ease, then rise from bowing 'till you stand straight. Afterwards prostrate calmly 'till you feel at ease, and then rise and sit with calmness 'till you feel at ease, and then prostrate with calmness 'till you feel at ease in prostration, and do the same in the whole of your prayer." (Ṣaḥīḥ al-Bukḥārī)

In the following pages the ṣalāh is described step by step.

Before beginning the ṣalāh, stand quietly facing the qibla and make the Intention - an-Nīyyah - النِّيَّة :



أَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ
 بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
 نَوَيْتُ اَنْ اُصَلِّيَ :
 (رَكْعَتَيْنِ فَرَضُ صَلَاةِ الْفَجْرِ)
 (اَرْبَعَ رَكْعَاتٍ فَرَضُ صَلَاةِ الظُّهْرِ)
 (اَرْبَعَ رَكْعَاتٍ فَرَضُ صَلَاةِ الْعَصْرِ)
 (ثَلَاثَ رَكْعَاتٍ فَرَضُ صَلَاةِ الْمَغْرِبِ)
 (اَرْبَعَ رَكْعَاتٍ فَرَضُ صَلَاةِ الْعِشَاءِ)
 مُقَابِلَ الْقِبْلَةِ لِلّٰهِ تَعَالٰى
 ☆☆☆

a'audhu billāhi mina-sh-shayṭāni-r-rajīm
 bismillāhi-r-raḥmāni-r-raḥīm
 nawaytu an uṣalliya

(rak'atayni farḍu ṣalātu-l-fajri)
 ('arba'a rak'ātin farḍu ṣalātu-l-dhuhri)
 ('arba'a raka'ātin farḍu ṣalātu-l-'aṣri)
 (ṭhalātha raka'ātin farḍu ṣalātu-l-maghribi)
 ('arba'a raka'ātin farḍu ṣalātu-l-'ishā'i)
 muqābila-l-qiblati-llāhi ta'āla

☆☆

I take refuge with Allāh from the accursed shayṭān
 In the Name of Allāh, The Merciful, The Mercy Giving
 I intend to pray 2 rakats farḍ ṣalāt of fajr
 (or) 4 rakats farḍ ṣalāt of dhuhri
 (or) 4 rakats farḍ ṣalāt of 'aṣr
 (or) 3 rakats farḍ ṣalāt of maghrib
 (or) 4 rakats farḍ ṣalāt of 'ishā',
 facing the qibla of Allāh Most High

After this point you should not move unnecessarily, or do anything besides the ṣalāh. Raise your hands up, place your thumbs under the lobes of your ears, and say:

Magnificat - Takbir - تَكْبِيرُ

Then put them over your navel, right hand over the left wrist.
This begins the ṣalāh.



اللَّهُ أَكْبَرُ
Allāhu 'Akbar
Allāh is Greatest



Make this or another optional supplication - du'ā' - دُعَاء :

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ
وَتَبَارَكَ اسْمُكَ
وَلَا إِلَهَ غَيْرُكَ

☆☆☆

subhānka-l-lahuma wa biḥamdika
wa tabāraka-smuka
wa-lāā 'ilāha ḡhayruka

☆☆

Glory to You Allah and your praise
and blessings
and there is nothing like You

Recite The Opening - al-Fātihah - الفَاتِحَة :

- بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (١)
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (٢)
 الرَّحْمَنِ الرَّحِيمِ (٣)
 مَلِكِ يَوْمِ الدِّينِ (٤)
 إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (٥)
 اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (٦)
 صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
 غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (٧)
 (آمين)

1. Bismillāhi-r-Rahmān-ir-Rahīm
 2. Alḥamdu lillāhi Rabbi-l-'aālamīn
 3. Ar-Rahmāni-r-Rahīm
 4. Mālikī yawmi-d-dīn
 5. 'Iyyāka na'budu wa 'iyyāka nasta'in
 6. 'Ihdinā-ṣ-ṣirāṭ-al mustaqīm
 7. Ṣirāṭ-al-ladhīna 'an'amta 'alayhīm
 Ḡayri-l-maghḥadūbi 'alayhīm wa lā-d-dāāalīn
 (āāāmīn)

1. In the name of Allāh, Most Merciful, the Mercy-Giving
 2. Praise be to Allāh, Lord of the worlds.
 3. Most Merciful, Most Kind.
 4. Master of the Day of Judgment.
 5. You alone we worship, You alone we ask for help.
 6. Show us the straight path:
 7. The path of those whom You have favored,
 Not (the path) of those who earn Your anger,
 Nor of those who go astray.
 (āāāmīn)
 (al-Qur'ān 1:1-7)

Recite another *sūrah* (chapter) or *āyah* (verse) from the Qur'ān.

This *sūrah* is called

The Time - Al-'Aṣr - الْعَصْرُ

(For some other short chapters see the appendix)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَصْرُ (١)

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (٢)

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ (٣)

☆☆☆

1. Bismillāhi-r-Raḥmān-ir-Raḥīm

1. Wal-'aṣr

2. 'Inna-l-'insāna lafī kḥusr

3. 'Illā-l-ladḥina 'āmanū wa 'amilū-ṣ-ṣālihāt,
wa tawāṣaw bil-ḥaqqi wa tawāṣaw biṣ-ṣabr.

☆☆

In the Name of Allah, Most Merciful, the Mercy-Giving

1. By the time,

2. Truly! Man is at a loss;

3. Except those who believe and do good works,
and encourage one another in truth
and encourage one another in patience.

(al-Qur'ān 103:1-3)

Raise your hands to your ears and say:



اللَّهُ أَكْبَرُ
Allāhu 'Akbar
Allah is Greatest



Bow from the waist, hands on thighs, and say 3x:

سُبْحَانَ رَبِّيَ الْعَظِيمِ

subhāna rabbiya-l-'aḍhīm

Glory to my Lord the tremendous

سُبْحَانَ رَبِّيَ الْعَظِيمِ

subhāna rabbiya-l-'aḍhīm

Glory to my Lord the tremendous

سُبْحَانَ رَبِّيَ الْعَظِيمِ

subhāna rabbiya-l-'aḍhīm

Glory to my Lord the tremendous

Stand up, saying:

سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ -

sami'a-llāhu liman ḥamidah -
Allah hears who praises Him -

Reply, saying:

رَبَّنَا لَكَ الْحَمْدُ

rabbanā laka-l-ḥamd

Our Lord, to you is the praise

Begin to prostrate, saying as you go down:

اللَّهُ أَكْبَرُ

Allāhu 'Akbar

Allah is Greatest

Prostrate, forehead and nose on the ground, palms flat on the floor by your ears, saying 3x:

سُبْحَانَ رَبِّيَ الْأَعْلَى

subhāna rabbiya-l-'a'lā

Glory to my Lord Most High

سُبْحَانَ رَبِّيَ الْأَعْلَى

subhāna rabbiya-l-'a'lā

Glory to my Lord Most High

سُبْحَانَ رَبِّيَ الْأَعْلَى

subhāna rabbiya-l-'a'lā

Glory to my Lord Most High

Start to sit up on your knees, saying:



اللَّهُ أَكْبَرُ

Allāhu 'Akbar

Allah is Greatest



Sit up kneeling, back straight, and you may say:

رَبِّ اغْفِرْ لِي وَ لِوَالِدَيَّ

rabbi-ghfirli wa li-wālidayyā

My Lord, forgive me and my parents

Begin to prostrate again, saying:



اَللّٰهُ اَكْبَرُ
Allāhu 'Akbar
Allah is Greatest



Prostrate again as before, saying 3x:

سُبْحَانَ رَبِّيَ اَعْلٰى
subḥāna rabbiya-l-'a'lā
Glory to my Lord Most High

سُبْحَانَ رَبِّيَ اَعْلٰى
subḥāna rabbiya-l-'a'lā
Glory to my Lord Most High

سُبْحَانَ رَبِّيَ اَعْلٰى
subḥāna rabbiya-l-'a'lā
Glory to my Lord Most High

Stand up, saying:



اَللّٰهُ اَكْبَرُ
Allāhu 'Akbar
Allah is Greatest



This completes the first rak'ah.

Standing, begin a second rak'ah like the first, only leaving out the initial prayer and saying a different short sūrah after The Fātihah:

- (١) بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 (٢) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
 (٣) الرَّحْمَنِ الرَّحِيمِ
 (٤) مَلِكِ يَوْمِ الدِّينِ
 (٥) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
 (٦) اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
 صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
 (٧) غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ
 (آمين)

1. Bismillāhi-r-Raḥmān-ir-Raḥīm
 2. Alḥamdu lillāhi Rabbi-l-'aālamīn
 3. Ar-Raḥmāni-r-Raḥīm
 4. Mālikī yawmi-d-dīn
 5. 'Iyyāka na'budu wa 'iyyāka nasta'in
 6. 'Ihdinā-ṣ-ṣirāṭ-al mustaqīm
 7. Ṣirāṭ-al-ladḥīna 'an'amta 'alayhim
- Gḥayri-l-magḥāḍūbi 'alayhim wa lā-d-ḍāālin
 (āāmin)

1. In the name of Allāh, Most Merciful, the Mercy-Giving
2. Praise be to Allāh, Lord of the worlds.
3. Most Merciful, Most Kind.
4. Master of the Day of Judgment.
5. You alone we worship, You alone we ask for help.
6. Show us the straight path:
7. The path of those whom You have favored,
 Not (the path) of those who earn Your anger,
 Nor of those who go astray.

(āāmin)

(al-Qur'ān 1:1-7)

Recite another chapter or verse from the Qur'ān. This chapter is:
The Unity - al'Ikhlāṣ - الإِخْلَاصُ:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ هُوَ اللَّهُ أَحَدٌ (١)
اللَّهُ الصَّمَدُ (٢)
لَمْ يَلِدْ وَلَمْ يُولَدْ (٣)
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (٤)

☆☆☆

Bismi-llāhi-r-Raḥmāni-r-Raḥīm

1. Qul huwa-llahu 'Aḥadā
2. Allahu-ṣ-Ṣamadā
3. Lam yalidā wa lam yūladā
4. Wa lam yaku-l-lahū kufuwan 'aḥadā

☆☆

In the Name of Allāh, Most Merciful, the Mercy-Giving

1. Say: He, Allāh, is One.
2. Allāh is Self-Subsistent.
3. Was not born nor gives birth.
4. And there is no one like Him.

(al-Qur'ān 111:1-4)

Raise your hands to your ears and say:



اللَّهُ أَكْبَرُ
Allāhu 'Akbar
Allah is Greatest



Bow from the waist, hands on thighs, and say 3x:

سُبْحَانَ رَبِّيَ الْعَظِيمِ

subhāna rabbiya-l-'aḍhīm

Glory to my Lord the tremendous

سُبْحَانَ رَبِّيَ الْعَظِيمِ

subhāna rabbiya-l-'aḍhīm

Glory to my Lord the tremendous

سُبْحَانَ رَبِّيَ الْعَظِيمِ

subhāna rabbiya-l-'aḍhīm

Glory to my Lord the tremendous

Stand up, saying:

سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ -

sami'a -l-lāhu līman ḥamida -
Allah hears who praises Him -



Reply, saying:

رَبَّنَا لَكَ الْحَمْدُ

rabbanā laka-l-ḥamd

Our Lord, to you is the praise



Begin to prostrate, saying as you go down:

اللَّهُ أَكْبَرُ

Allāhu 'Akbar
Allah is Greatest



Prostrate, forehead and nose on the ground, palms flat on the floor by your ears, saying 3x:

سُبْحَانَ رَبِّيَ الْأَعْلَى

subhāna rabbiya-l-'a'lā

Glory to my Lord Most High

سُبْحَانَ رَبِّيَ الْأَعْلَى

subhāna rabbiya-l-'a'lā

Glory to my Lord Most High

سُبْحَانَ رَبِّيَ الْأَعْلَى

subhāna rabbiya-l-'a'lā

Glory to my Lord Most High

Start to sit up on your knees, saying:



اللَّهُ أَكْبَرُ

Allāhu 'Akbar

Allah is Greatest



Sit up kneeling, back straight, and you may say:

رَبِّ اغْفِرْ لِي وَ لِوَالِدَيَّ

rabbi-ghfirli wa lī-wālidayyā

My Lord, forgive me and my parents

Begin to prostrate again, saying:



اللَّهُ أَكْبَرُ
Allāhu 'Akbar
Allah is Greatest



Prostrate again as before, saying 3x:

سُبْحَانَ رَبِّيَ الْأَعْلَى
subhāna rabbiya-l-'a'lā
Glory to my Lord Most High

سُبْحَانَ رَبِّيَ الْأَعْلَى
subhāna rabbiya-l-'a'lā
Glory to my Lord Most High

سُبْحَانَ رَبِّيَ الْأَعْلَى
subhāna rabbiya-l-'a'lā
Glory to my Lord Most High

Start to sit up on your knees, saying:



اللَّهُ أَكْبَرُ
Allāhu 'Akbar
Allah is Greatest



Do not stand up again. Kneel, sitting with your weight on your left heel, left foot tucked under you, right foot up on its toes with its heel up, your hands resting palms down on your thighs, and say:

The Witnessing - at-Tashahhud - اَلتَّشَهُدُ:

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ
 السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
 السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ.
 أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
 وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

☆☆☆

At-tahiyyātu lillāhi wa-ṣ-ṣalawatu wa-ṭ-ṭayyibātu.
 Assalāmu 'alayka 'ayyuhā-n-nabiyyu
 Wa raḥmatu-llāhi wa barakātu-Hu.
 Assalāmu 'alaynā
 wa 'alā 'ibādi-llāhi-ṣ-ṣāliḥīn.
 'Ashhadu 'al-lā 'ilāha 'illā-llāhu-
 wa'ashadu 'anna
 Muḥammadan 'abāduHu wa rasūluh.

☆☆

All the praises belong to Allah,
 and prayers and good things.
 O Prophet! Peace be upon you
 and His Mercy and His Blessings.
 Peace be upon us
 and upon the pious servants of Allah.
*I bear witness
 that there is no diety but Allāh
 and I bear witness
 that Muḥammad is His servant
 and His messenger.*

If you are making a three or four-rak'ah ṣalāh, rise here,
 saying Allāhu Akbar, and make one or two more raka'ah as before.
Omit both the initial prayer and the short sūrah after the Fātiḥah.
 After one or two more raka'ah, read as follows:

If you are making a two-rak'ah ṣalāh, continue sitting and complete the taṣḥahhud with the Prayer of 'Ibārāhīm, as follows:

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
 كَمَا صَلَّيْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى آلِ اِبْرَاهِيْمَ
 وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
 كَمَا بَارَكْتَ عَلَى اِبْرَاهِيْمَ
 وَعَلَى آلِ اِبْرَاهِيْمَ فِي الْعَالَمِيْنَ ،
 اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

☆☆☆

Allāhumma ṣalli 'alā Muḥammadin
 wa 'alā āli Muḥammadin
 kamā ṣallayta 'alā 'Ibārāhīma
 wa 'alā āli 'Ibārāhīm.
 wa bārik 'alā Muḥammadin
 wa alā āli Muḥammadin
 kama bārakta 'alā 'Ibārāhīm
 wa 'alā āli 'Ibārāhīm fi-l-'ālamīn,
 'innaka ḥamidun majīd.

☆☆

O Allah, greet Muḥammad
 and the family of Muḥammad
 as you greeted Ibrahim
 and the family of Ibrahim.
 O Allāh, bless Muḥammad
 and the family of Muḥammad
 as You have blessed Ibrahim
 and the family of Ibrahim in all the worlds.
 Truly! You are the Glorious Praised One.

You may add this or another du'a':

اَللّٰهُمَّ اِنِّى ظَلَمْتُ نَفْسِى
ظُلْمًا كَثِيْرًا
وَلَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ
فَاغْفِرْ لِيْ مَغْفِرَةً مِنْ عِنْدِكَ
وَارْحَمْنِى
اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ.
☆☆☆

Allāhumma 'inni ḍḥalamtu nafsī ḍḥulman kathirān
wa la yaghfiru-ḍḥ-ḍḥunūba 'illā 'anta-
faghfirli maghfiratam-min 'indika
wa-r-ḥamni,
'innaka 'anta-l-Gḥafūru-r-Raḥīm.

☆☆

O Allah! I have done against myself great wrong,
and no one else can forgive sins except You.
So, forgive me with forgiveness from yourself
and have mercy on me.
Indeed! You are Forgiving, Merciful.

Turn your head to look to your right and say:

اَلْسَلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ

As-sallāmu 'alaykum
wa raḥmatu-llāhi wa barakātuh

The peace be upon you
and Allāh's mercy and His blessings



Turn your head to look to your left and say:

اَلْسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ

As-sallāmu 'alaykum
wa raḥmatu-llāhi wa barakātuh

The peace be upon you
and Allāh's mercy and His blessings



This completes the ṣalāh.

After the ṣalāt, while still sitting, it is customary to say, 33x each:

سُبْحَانَ اللهِ
Subḥāna-llāh
Glory to Allāh

☆☆☆

اَلْحَمْدُ لِلّٰهِ
Alḥāmdu li-llāh
Praise be to Allāh

☆☆☆

اَللّٰهُ اَكْبَرُ
Allāhu 'Akbar
Allah is Greatest

One may here add other supplications and remembrance.
Any sunnah rak'a't are made at this time.

Appendices:

1. Short sūwar

The following are six of the shorter sūwar (chapters) of the Qur'ān, and one long ayah (verse). They may be used in the ṣalāh after the Fātiḥah in either of the first two raka'āh.

For further study of the Qur'ān, there are several translations, among them those of Muḥammad Marmuduke Pickthall, Yusuf 'Ali, and Muḥammad 'Asad, may Allāh bless all of them. There are also several collections of tapes of the complete Qur'ān which will help you if you can find no teacher of tajwid.

2. Two other forms of purification: ghusl and tayammum

The Throne Verse - 'Ayata-l-Kursi - آيَةُ الْكُرْسِيِّ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ الْحَيُّ الْقَيُّومُ
 لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ
 لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
 مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ
 يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ
 وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ
 وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ
 وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ

Bismi-llāhi-r-Rahmāni-r-Rahīm
 Allāhu lāa 'ilāha illā huw • al-Hayyu-l-Qayyūwm
 lā ta'khudhuhu sinatun-wa lā nawm
 lahu mā fi-s-samāwāti wa mā fi-l-'ard
 man dhā-l-ladhī yashfa'u 'indahu 'illā bi'idhnihi
 ya'lamu mā bayna 'aydihim wa mā khalfahum
 wa lā yuḥiṭuna bi-shay'im-min 'ilmihi 'illā bimā shāa'
 wasi'a kursiyyuhu-s-samāwāti wa-l-'ard
 wa lā ya'ūduhu ḥifdhuhumā, wa huwa-l-'aliu-l-'adhim

☆☆

In the Name of Allāh, the Merciful, the Mercy-Bestowing
 Allāh! No deity except He • The Ever Living, The Eternally Present
 He is taken neither by slumber nor sleep.

To Him belongs all that is in the heavens and the earth.

Who is there to intercede with Him save by His permission?

He knows what is betwixt their hands and behind their backs,
 and they encompass no thing from His Knowledge except what He wills.

His Foundation is wider than the heavens and the earth,

and He is not tired by their preservation.

And He is The All High, The Sublime.

(al-Qur'ān 2:255)

The Clot - al-'Alaq - العلق

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (١)
 خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (٢)
 أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ (٣)
 الَّذِي عَلَّمَ بِالْقَلَمِ (٤)
 عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (٥)

☆☆☆

Bismi-llāhi-r-Rahmāni-r-Rahīm

1. 'Iqâra' bismi rabbika-l-ladhî khlaqa
2. Khlaqa-l'insāna min 'alaqa
3. 'Iqâra' wa rabbuka-l-'akram
4. Alladhî 'allama bi-l-qalam
5. 'Allama-l-'insāna mā lam ya'lam

☆☆

In the Name of Allāh, the Merciful,
 the Mercy-Bestowing

1. Read: In the Name of your Lord Who created
2. Created mankind from a clot
- 3 Read: and your Lord is the Most Bounteous
4. Who taught by the pen
5. Taught people what they knew not.

(al-Qur'ān 96:1-5)

قُرَيْش - Quraysh - Quraysh

- بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 لِإِيلَافِ قُرَيْشٍ (١)
 لِإِيلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ (٢)
 فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ (٣)
 الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ (٤)
 وَءَامَنَهُمْ مِنْ خَوْفٍ (٥)

☆☆☆

Bismi-llāhi-r-Raḥmāni-r-Raḥīm

- (1) Li'īlāfi quraysh
 (2) 'Īlāfihim riḥlata-sh-shitāa'i wa-ṣ-ṣayf
 (3) Falya'budū rabba hādḥā-l-bayt
 (4) Alladhīi'aṭā'amahum-min jū'iī
 (5) Wa 'āmanahum-min khawf

☆☆

In the Name of Allāh, the Merciful,
 the Mercy-Bestowing

- (1) For the protection of Quraysh
 (2) Their safe passage {in} the journey
 of winter and summer
 (3) Thus should they worship the Lord of this House
 (4) Who has fed them in hunger
 (5) And secured them from fear

(al-Qur'ān 106:1-4)

الكوثر - al-Kawthar - The Abundance

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ (١)
 فَصَلِّ لِرَبِّكَ وَانْحَرْ (٢)
 إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ (٣)

☆☆☆

Bismillāhi-r-Raḥmān-ir-Raḥīm

1. 'Innāā 'aṭaynāka-l-Kawthar
2. Fa-ṣalli li-Rabbika wanḥar
3. 'Innā shāni'aka huwa-l-'ābatar

☆☆

In the Name of Allah, the Most Merciful,
 the Mercy-Giving

1. Truly, to you (Muḥammad)
 We have given
 the river of al-Kawthar
2. Therefore offer ṣalāh to your Lord
3. Truly, he who is your enemy will be cut off.

(al-Qur'ān 108:1-3)

The Disbelievers - al Kāfurūn - الْكَافِرُونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَٰٓأَيُّهَا الْكَافِرُونَ (١)

لَا أُعْبُدُ مَا تَعْبُدُونَ (٢)

وَلَا أَنْتُمْ عَابِدُونَ مَا أُعْبُدُ (٣)

وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ (٤)

وَلَا أَنْتُمْ عَابِدُونَ مَا أُعْبُدُ (٥)

لَكُمْ دِينُكُمْ وَلِيَ دِينِ (٦)

☆☆☆

Bismi-llāhi-r-Raḥmāni-r-Raḥīm

1. Qul yāa'ayyuhā-l-kāfirūn

2. Lāa 'a'budu mā ta'budūn

3. Wa lāa 'antum 'ābidūna mātā'a'budā

4. Wa lāa 'ana 'ābidum-mā 'abattum

5. Wa lāa 'antum 'ābidūna mātā'a'budā

6. Lakum dīnukum waliya dīn.

☆☆

In the Name of Allāh, the Mercy Full,
the Mercy Bestowing

1. Say: Oh you who are unbelievers,

2. I do not worship what you worship

3. And you do not worship what I worship,

4. And I will not worship what you worship

5. And you do not worship what I worship

6. To you your religion
and to me my religion

The following are the last two chapters of the Qurān. They are frequently recited together with Al-'Iklās, and it is recommended that the three be said morning and evening for protection from all evils and dangers and as a source of comfort and security. Al-'Iklās is found earlier in this book in the second rak'ah of the ṣalāh .

الفلق - al Falaq - The Dawn

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ (١)
 مِنْ شَرِّ مَا خَلَقَ (٢)
 وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ (٣)
 وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ (٤)
 وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ (٥)

☆☆☆

Bismi-llāhi-r-Rahmāni-r-Rahīm

(1) Qul 'a'ūdhu bi-rabbi-l-falaqā

(2) Miñ ṣharri mā khālaqa

(3) Wa miñ ṣharri ghāsiqin 'idhā waqabā

(4) Wa miñ ṣharri-n-naffāthāti fī-l-'uqadā

(5) Wa miñ ṣharri ḥāsadin 'idhā ḥasadā

☆☆

In the Name of Allāh, the Merciful,
 the Bestower of Mercy

(1) Say! I take refuge in the Lord of the Crack of Dawn

(2) From the evil that exists within His Creation

(3) And from the evil of the darkness of night
 when it gathers

(4) And from the evil of those who blow on knots

(5) And the evil of enviers when they envy.

The People - an-Nās - النَّاسُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ (١)

مَلِكِ النَّاسِ (٢)

إِلَهِ النَّاسِ (٣)

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ (٤)

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ (٥)

مِنَ الْجِنَّةِ وَالنَّاسِ (٦)

☆☆☆

Bismillāhi-r-Rahmān-ir-Rahīm

(1) Qul 'a'ūdhu bi-rabbi-n-nās

(2) Maliki-n-nās

(3) 'Ilāhi-n-nās

(4) Min shārri-l-waswāsi-l-khannās

(5) Alladhī yuwaswisu fī ṣudūri-n-nās

(6) Mina-l-jinnati wa-n-nās

☆☆

In the Name of Allāh, the Mercy Full,
the Bestower of Mercy

(1) Say! I take refuge in the Lord of people

(2) The Ruler of people

(3) The God of people

(4) From the evil of the sneaking whisperer

(5) Who whispers in the breasts of people

(6) From the jinn and the people.

(al-Qur'ān 114:1-6)

The Bath of Purification - al Ghūsl - الْغُسْلُ

This is performed when the worshipper is in a state of major ritual impurity (janābah). This is caused for a man or woman by the exit of sperm or sexual fluid at any time or by making love if the head of the penis has at least entered the vagina. A woman also makes ghūsl at the completion of her menstrual period and at the end of the discharges following childbirth, before she can resume ṣalāh or make love.

Ghūsl, like wuḍū', is required before making ṣalāh, reading Qur'ān or performance of any ritual act. It is also sunnah for attendance at the Friday ṣalāh, and on the two 'Eids.

It is made by washing completely. First make the intention to purify yourself from whatever state of janāba you are in. Then, beginning with Bismi-llāhi-r-Raḥmāni-r-Raḥīm, remove any unclean matter on the body. Then make wuḍū'. Then wash the body completely, including all the folds, beneath the nails and under the hair. This may be done easily in a shower, or may be done by pouring water over the head three times, running the fingers through the hair, and then pouring water over the right side three times and over the left three times.

The Dry Ablution - at-Tayammum - التَّيَمُّمُ

Tayammum is made with pure, dusty earth. It suffices instead of both wuḍū or ghūsl for purification between one ṣalāh and the next, if one is unable to use water. When water becomes available, normal ablutions should be made. A fresh tayammum is made for each prayer at the time of that prayer. Tayammum is made when there is really no water available or only a little, which is needed for drinking, or in case of illness or extreme weather conditions when the use of water for purification would be detrimental to your health or cause harm or considerable pain.

One begins with Bismi-llāhi-r-Raḥmāni-r-Raḥīm, and the intention to make tayammum for ṣalāh (or for any other reason it might be needed, such as reading Qur'ān). Strike the earth (or dusty wall, or a large stone, or other clean dusty place) with the palms of both hands, shake off excess dust from the hands, and then wipe the whole face. Strike the earth with the palms again, and wipe the right arm and then the left. This completes the tayammum.

a word of advice

The Sūfi Way entails complete adherence to all the outer requirements of the Islamic shari'ah which must be preceded by sincere intention (niyyah) because Allāh looks neither to one's acts (a'māl) nor to appearances (ṣuwar) but to the heart and the intention contained within.

The Acts of Worship in the realm of the seen are the ṣalāh, the fasting (ṣawm), the poor due (az-zakāh), the pilgrimage (ḥajj) and the bearing of witness (shahādātayn). The Acts of Worship in the realm of the unseen are intention (niyyah), presence (ḥudūr), sincerity (ikhlāṣ) and truthfulness (sidq). Acts of Worship in the realm of the unseen are of greater significance than ones in the realm of the seen.

True ṣalāh consists of the abstinence (ṣawm) of the limbs from inclining towards anything other than Allāh; steadfast patience (ṣabr) of the self (nafs) in fulfilling the sacred trust of Allāh; purity (ṣafā') of the innermost self (sirr) and the pre-eminence of the spirit with the trust (khlāfah) bestowed on one by Allāh and complete absorption in Him.

Of all the pillars of the faith the most important is the five times daily practice of the ṣalāh. It constitutes the combination of all other practices (majmū'at al-'ibādāt) because in addition to the various postures of supplication, it involves the glorification (tasbiḥ) and praising of Allāh (taḥmid), recitation of the profession of faith (tahlil) and the reading of the Qur'ān (qirā'ah). It gives expression to personal prayer (du'ā'), fear of Allāh (khāwf), surrender to Allāh ('islām), humility in the Face of Allāh (tadhīl) and need for the favours of Allāh (iftiqār).

If the ṣalāh does not have certain specific effects upon the being of the worshipper then the ṣalāh remains incomplete. Ten signs ('alāmāt) demonstrating that the ṣalāh has been successful are as follows: (1) Witnessing divine beauty close to the eye; (2) Smelling the subtle fragrances of Lordship (nafaḥātī-l-alf-r-rubūbiyyat); (3) Opening of the heart; (4) Contentment of the heart; (5) Tenderness of the skin; (6) Delight of the inmost being; (7) Appearance of the spirit (ar-rūḥ); (8) Ecstasy (wajd); (9) Intimate conversation with Allāh (munājāt) and (10) listening to the greeting from the Divine Presence.

If these do not occur, the seeker should not be saddened or discouraged. Instead she or he should continue in their practice because the goal (maqṣūd) is not the experiences but the servitude ('ubūdiyyah) and conformity to the command (amr) of Allāh. Sublime mystical taste (dhawq 'adḥim) and magnificent sweetness (ḥalāwah fakhāma) such as has been described will, 'inshallāh, eventually appear.

Allāh Most High sent His last revelation in Arabic. All Muslims recite the ṣalāh in Arabic. Because Arabic flows from right to left, towards the heart, this book follows that pattern, in deference to the original model rather than the transliteration or translation. Hence, where you are now, the English 'front', is in fact the 'back' of the book. Please turn to the front. Thank you.